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THE RISE OF MODERN RELIGIOUS IDEAS. ARTHUR CUSHMAN MCGIFFERT, D.D. The Macmillan Co. 1915. Pp. xiv, 315. \$1.50.

This volume sketches the rise of modern religious ideas in two books—the first a brief one, pertaining to the disintegration of the old, and the second at much greater length presenting reconstruction and the introduction of the new. It has arisen out of a course of the Earl Lectures given at the Pacific Theological Seminary, and seems to indicate a change in the character of the lectureship from the more popular and practical to the more professional. It is marked by the comprehensive learning for which Professor McGiffert has been well known ever since his edition of Eusebius.

Under the head of disintegration, Dr. McGiffert tells the story of German pietism as personified in Spener. He then passes to the movement beginning about 1750 which is technically called the "Enlightenment." The chapter on Natural Science which follows is comprehensive and excellent, showing very plainly how the free use of the human faculties led, under the influence of the new discoveries, to a questioning principally of the miraculous element in the popular theology, not without tendencies to question also the existence of such a God as Christianity taught. Last comes a brief sketch of the critical philosophy from Descartes to Kant.

With the second book, upon Reconstruction, the author enters upon a more congenial task. Under the successive heads of the Emancipation of Religion, the Rebirth of Speculation, the Rehabilitation of Faith, Agnosticism, Evolution, Divine Immanence, Ethical Theism, the Character of God, the Social Emphasis, and Religious Authority, we are presented with a sketch of philosophical and doctrinal history in which the great names are brought forward in due order and the main great lines of thought are certainly indicated with clearness and often with considerable fulness of treatment. Possibly a sufficiently comprehensive idea of the actual contents and excellences of the work may be conveyed as we go on, if we proceed at once to particulars in respect to which certain criticism seems to be called for.

Perhaps we are mistaken in our understanding of the purpose of the book, but we suppose its theme to be American Modern Ideas. At least that would seem to be the proper subject of a book produced under the circumstances under which this was produced. And we cannot believe that we are wrong in understanding our author as laying chief stress, among such ideas, upon the rejection of external authority and the substitution for it of internal experience and con-

viction in religion, upon the rejection of the old view of the miraculous, and upon exaltation to a new plane of communion with God as the essence of religion. It is our conviction that with the genesis of *these* ideas, much that Dr. McGiffert brings before us has nothing to do, and much that is of the greatest actual importance in the history he has said nothing about. It is natural that one educated in Germany should believe in the supreme importance of German philosophical and theological development as the foundation of all present creative thinking. Have not the Germans themselves told us so, with an almost absolute ignoring of all thought not their own? But it is very doubtful whether the course of English and American thought has been seriously modified by many German thinkers who have, it is true, anticipated the formative ideas which have arisen among us but can scarcely be shown to have positively influenced us. William James once said that Kant himself had not seriously affected English philosophy, which was on the sure path to the attainment of all he produced even before his day, and which was compelled, as James phrased it, "to make its way around Kant, as the mountain stream makes its way around the boulder which has fallen into its channel and choked it." Emerson's actual indebtedness to German transcendentalism is rather mythical. Henry B. Smith, though he thought he was greatly influenced by Germany, and no doubt was, so far as scholarship is concerned, still gives little evidence in his published fragments of any important modification in the system of thought which he drew directly from his New England teachers. Dr. McGiffert has given us an excellent and appreciative account of the great formative ideas of Schleiermacher and Ritschl, the heads of the line of thought which he has for many years favored. In his treatment of Ritschl in particular he has given a clearer and juster view than we remember to have seen elsewhere. But it is doubtful whether either of these theologians has exercised much influence in America. Most of those who have talked about Ritschl have misunderstood him; and in this day we no longer hear much about him. Egbert Smyth in 1877 left the impression that Ritschl was a pillar of orthodoxy.

The great and important fact, which too remote historical discussion is only adapted to obscure, is that the main swelling stream of modern, reconstructive religious thought, so far as the English-speaking world is concerned, sprang from the publication in 1859 of Darwin's *Origin of Species*. Previous suggestions of evolution have an antiquarian interest, but they have little vital connection with the subsequent thinking. If the history of evolution in

America is to be told, then the hasty and blunt verdict upon it by Charles Hodge—"atheism"—the explanatory advocacy by Asa Gray, and the general hospitality towards it which was shown by Congregationalists, are of the first importance. But of these Dr. McGiffert says nothing. And it would seem as though it were not an unprofitable line of historical investigation to discuss why Congregationalists were as hospitable as they were. It would then appear that in the long development of "the New England Theology," technically so called, and in the Unitarian movement, Congregationalists had learned these great and liberating things—that the Calvinistic theology of Geneva was not final and authoritative, that much could be learned from adversaries, that the fundamental elements of religion are vital, spiritual processes (see N. W. Taylor, long anterior to Ritschl), and that progress in theology is to be expected and labored for. These were the preparation for evolution and biblical criticism, and for the dynamic rather than the static view of the universe.

We hope the book will pass to a second edition, and that Dr. McGiffert will extend his view to the fields suggested, and to others, and give us thus a still more vital history of the actual growth of our American system of thought, now in process of rapid development among us.

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THE SEQUEL TO CATHOLIC EMANCIPATION, 1830-1850. MONSIGNOR BERNARD WARD. Longmans & Co. 1915. Two Vols. Pp. Vol. I, xx, 296. Vol. II, viii, 328. \$6.00.

These volumes complete the *Memoires pour servir* in which the President of St. Edmund's has embodied the record of the English Catholics body from the death of Bishop Challoner (1781) to the establishment of the hierarchy (1850). The work has been done with accuracy, candor, and judgment. Mgr. Ward is to be congratulated on having brought to so successful an issue an undertaking which fills a gap in English Church history, and which both from his position and his family associations he was singularly qualified to carry out.

The political element in English Catholicism which had brought the Catholics into conflict with the Government disappeared after 1688. The disabilities under which they lay from an odious necessity had become an odious survival, injurious both to those who suffered under them and to those in whose supposed interest they were